

Introduction to Scientism Philosophism and the Development and Evolution of Human Society in the Real World "2025 v1.3

Introduction au philosophisme scientiste et à l'évolution du développement social humain dans le monde réel 2025v1.3

« Философия науки и эволюция человеческого общества в реальном мире» 2025v1.3

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Introduction à la philosophie scientiste et à l'évolution du développement de la société humaine dans le monde réel (2025 v1.3)

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Preface

Scope and Purpose

Taking "scientism philosophy" as the core thread, this introduction connects its internal relationships with multiple philosophical branches such as natural philosophy, philosophy of science, social philosophy, economic philosophy, philosophical psychology, educational philosophy, religious philosophy, and cultural philosophy. It not only sorts out the theoretical context of scientism's differentiation from the philosophical matrix and its collision with various philosophical trends, but also focuses on its guiding role in natural sciences, technological sciences, and interdisciplinary fields (e.g., artificial intelligence, quantum science, bioengineering) in the real world. Ultimately, it focuses on how scientism philosophy influences and promotes the development and evolution of human society in terms of productivity transformation, production relation adjustment, and spiritual civilization evolution, revealing the two-way interactive logic between theory and reality.

Chapter 1: Theoretical Origin and Core Essentials of Scientism Philosophy

1.1 From "Common Philosophical Origin" to "Rise of Scientism"

In early human cognition, science and philosophy were integrated as a whole. Aristotle's "natural philosophy" included both speculation on the origin of the universe and empirical observation of natural phenomena. Since the modern era, Galileo's "experimental scientific methodology" and Newton's Mathematical Principles of Natural Philosophy promoted the independence of science from philosophy. Based on this, scientism philosophy took shape—its core proposition

regards scientific rationality as the supreme criterion for human cognition, holding that all phenomena in nature and society can be explained through scientific methods (empiricism, quantification, logical deduction). It opposes transcendental speculation and agnosticism, and attempts to unify philosophical, social, and humanistic fields with the scientific spirit.

1.2 Multiple Dimensions and Boundary Controversies of Scientism Philosophy

Scientism philosophy is not a single paradigm but includes multiple branches:

- Cognitive Dimension: Emphasizes that experience is the only source of knowledge. For example, logical positivism advocates that "verifiability is meaning," classifying non-scientific propositions as "meaningless statements";
- Practical Dimension: Advocates solving social problems through scientific methods. For instance, technological optimism holds that scientific and technological progress can address practical dilemmas such as poverty and disease;
- Value Dimension: Advocates reshaping ethics and culture with the scientific spirit, opposing the dominance of religious theocracy and traditional metaphysics over society.

Meanwhile, boundary controversies have always existed: Humanistic philosophy criticizes it for "dissolving values and emotions"; existentialism questions "the alienation of human nature by scientific rationality." However, scientism has also revised itself in evolution—since the 20th century, "weak scientism" acknowledges the limitations of science and advocates complementarity with other philosophical trends rather than absolute exclusivity.

Chapter 2: Cognitive Interaction Between Scientism Philosophy and the Real World

2.1 Guidance and Support for the Development of Natural Sciences and Technology

Scientism philosophy provides a methodological foundation for scientific research:

- For Basic Sciences: After the breakthrough of quantum mechanics, scientism promoted the debate between "scientific realism" and "anti-realism," prompting physicists to reflect on the "relationship between observation and reality" and indirectly advancing cutting-edge research such as string theory and quantum entanglement;
- For Technological Sciences: Guided by the principles of "maximizing efficiency" and "problem-solving orientation," it has spawned artificial intelligence (application of scientific rationality based on data and algorithms), bioengineering (empirical logic of gene editing), and new energy technologies

(quantitative measurement and experimental iteration), transforming scientific theories into productivity that changes reality;

- For Interdisciplinary Fields: It breaks down the "barrier between humanities and sciences." For example, computational sociology (analyzing social behavior with mathematical models) and neuropsychology (explaining psychological phenomena with brain science) essentially reflect the "cross-field application" of scientism.

2.2 Collision and Integration with Multiple Philosophical Branches

Scientism philosophy does not exist in isolation but interacts dynamically with various philosophical branches:

- With Philosophy of Science: Philosophy of science reflects on "the limitations of science itself" (e.g., Popper's "falsification theory" points out that science cannot be absolutely verified), forcing scientism to shift from "absolute rationality" to "limited rationality";

- With Social Philosophy/Economic Philosophy: Scientism promoted the "rational economic man hypothesis" and "quantitative analysis of social structure," but also sparked controversies—for example, economic philosophy criticizes the "GDP-only theory" for ignoring social equity, while social philosophy questions that "technological governance" dissolves human subjectivity;

- With Religious Philosophy/Cultural Philosophy: There are both conflicts (scientism opposes religious transcendental narratives) and integration (e.g., "sociology of religion" studies religious phenomena with scientific methods, and cultural philosophy analyzes civilizational evolution from the perspective of "scientific communication").

Chapter 3: Development and Evolution of Human Society Driven by Scientism Philosophy

3.1 Productivity Transformation: From "Physical Driven" to "Technology Driven"

Through the chain of "science-technology-productivity," scientism philosophy has reshaped the mode of human social production:

- Industrial Revolution Era: Guided by the "mechanical view of science," the invention of steam engines and textile machines realized the leap from "manual production to machine production," increasing productivity a hundredfold;

- Information Revolution Era: The "data rationality" of scientism promoted the development of computers and the Internet, breaking "information asymmetry," spawning platform economy and digital industries. By 2025, "technology-driven industries" account for over 60% of the global GDP;

- Future Trend: Under the concept of "scientism + sustainable development," new energy technologies (photovoltaics, nuclear fusion) and carbon capture technologies (environmental governance based on quantitative measurement)

will promote the transformation from "high-carbon production to low-carbon production," responding to the practical challenge of climate change.

3.2 Adjustment of Production Relations: From "Class Opposition" to "Collaborative Symbiosis"

Through the "balance between efficiency and equity," scientism philosophy influences the evolution of production relations:

- Early Industrialization Stage: Scientism promoted "refined division of labor" but also led to "labor-capital opposition," driving the establishment of trade union systems and social security systems;
- Modern Society: Scientific and technological progress has spawned "knowledge-based workers," shifting production relations from "capital employing labor" to "capital-knowledge collaboration." For example, equity incentives and remote work (scientific management based on digital technology) reflect scientism's exploration of "humanized production relations";
- Globalization Context: Scientism promoted "global industrial chain division" (scientific measurement based on comparative advantages) but also triggered "technological monopoly." This has prompted countries to adjust production relations through policies such as "anti-monopoly laws" and "technological sovereignty" to balance efficiency and equity.

3.3 Evolution of Spiritual Civilization: Tension and Integration Between Rationality and Humanism

Scientism philosophy profoundly influences the human spiritual world:

- Positive Aspect: It promotes "anti-superstition and anti-obscurantism," popularizes scientific knowledge, and improves human cognitive level—for example, vaccine inoculation (scientific consensus based on immunology) and compulsory education (cultivation of scientific literacy in educational philosophy) have made rationality a social consensus;
- Reflective Aspect: Overemphasis on scientific rationality once led to "expansion of instrumental rationality"—such as the use of "science and technology in war" during World War II (atomic bomb development) and "involution" in modern society (irrational anxiety based on efficiency competition), prompting humans to reflect on the "value boundary of scientism";
- Integration Trend: In 2025, "scientific humanism" has become mainstream—it promotes technological innovation with the scientific spirit while restricting the abuse of science with humanistic care. For example, AI ethical guidelines (prohibiting algorithmic discrimination) and gene editing red lines (opposing germline cell modification) realize the balance between "rationality and emotion, efficiency and value."

Chapter 4: Practical Challenges and Future Evolution: The Contemporary Mission of Scientism Philosophy

4.1 Current Practical Dilemmas: Limitations and Responses of Scientism

While promoting social development, scientism philosophy faces three major practical challenges:

- Cognitive Dilemma: It is ineffective in explaining "non-quantifiable phenomena" such as consciousness and emotion. For example, neuroscience cannot fully decipher "subjective experience," requiring complementarity with philosophical psychology and phenomenology;
- Practical Dilemma: Technological progress has triggered "employment replacement" and "digital divide"—about 15% of traditional jobs worldwide have been replaced by AI (2025 data), and underdeveloped countries face widened development gaps due to backward technology. It is necessary to promote technological inclusiveness with the concept of "scientism + social equity";
- Value Dilemma: The spread of "consumerism" and "utilitarianism" stems from scientism's neglect of "value rationality." It is necessary to reshape the values of "technology for good" through cultural philosophy and educational philosophy.

4.2 Evolution Direction After 2025: New Scientism of Multivariate Collaboration

In the future, scientism philosophy will present a new form of "openness, inclusiveness, and collaboration":

- Integration with Natural Philosophy: Focus on "ecological science," solve environmental problems with scientific methods, and realize "symbiosis between humans and nature";
- Dialogue with Religious Philosophy/Cultural Philosophy: Respect the value traditions of different civilizations, explain the "moral education" and "cultural identity" functions in religion with scientific rationality, rather than simply negating them;
- Symbiosis with Humanistic Philosophy: Embed "humanistic care" in the development of technologies such as AI and metaverse—for example, AI design must conform to "human dignity," and metaverse construction must safeguard "real social order," making scientism a tool for "promoting the all-round development of humans" rather than an end in itself.

Conclusion: Moving Towards the Future Through Interaction Between Theory and Reality

Since its birth, scientism philosophy has always evolved in the tension between "theoretical speculation" and "practical practice"—it has not only promoted the explosive growth of science and technology and reshaped the production and lifestyle of human society but also sparked controversies and reflections due to its own limitations. Today in 2025, we are increasingly clear: Scientism is not an "absolute truth" but a "dynamically developing cognitive tool"; the development and evolution of human society are not "unidirectionally driven by scientism" but

the result of the collaboration of multiple forces including "science, philosophy, humanities, and society."

In the future, only by taking "scientific rationality as the foundation and humanistic values as the soul," complementing scientism philosophy with various ideological trends, and aligning theoretical exploration with practical needs, can we promote human society to move towards a more rational, inclusive, and sustainable future in the coordinated evolution of productivity, production relations, and spiritual civilization.

The Latitude and Longitude of Cognition: A Grand Map of Human Wisdom Interwoven by Science and Philosophy

Human cognition of the world has never been isolated fragments, but a network of latitude and longitude interwoven by science and philosophy. This network covers a vast scope—from natural philosophy exploring the origin of the universe, philosophy of science examining science itself, to social philosophy insight into social operation, economic philosophy decoding economic laws, as well as philosophical psychology inquiring into the mind, educational philosophy guiding education, religious philosophy distinguishing beliefs, and cultural philosophy interpreting civilization. Each branch is a thinking tentacle through which humans try to understand the world and settle themselves. Though seemingly independent, they are closely connected at the root, jointly forming a magnificent framework of the human spiritual world.

Tracing back to the origin of cognition, science and philosophy were originally a "community" with the same root. In the early stage of human civilization, there were neither pure "scientists" nor narrow-sense "philosophers." Thinkers at the forefront of the times often took on multiple roles: They were both philosophers who looked up at the stars and questioned "what the world is composed of," and "quasi-scientists" who observed nature and recorded phenomena; sometimes they also assumed the roles of religious leaders and thinkers who interpreted beliefs and guided communities. Aristotle in ancient Greece wrote *Metaphysics* to explore the essence of existence while studying animal and plant classification to construct the early biological system; Arab scholars in the Middle Ages used algebraic methods to solve astronomical calculation problems while studying the Quran; even Newton in modern times, his epoch-making physics work *Mathematical Principles of Natural Philosophy*, directly revealed the inseparability of science and philosophy through its title. At that time, the boundary of cognition was not clear, and curiosity and inquiry about the world integrated the empirical exploration of science and the speculative reflection of philosophy into an inseparable whole.

With the deepening of human cognition, science has gradually differentiated from the philosophical matrix but grown more luxuriant branches and leaves. Today, the scope of science is no longer a narrow field that can be summarized by "mathematics, physics, and chemistry," but a huge and diverse system:

Natural science is the cornerstone for exploring the origin of the universe—from microcosmic particle physics to macrocosmic cosmic physics, from biochemistry decoding the genetic code to astrochemistry tracking the trajectory of celestial bodies, each branch is disassembling the material composition and operation laws of the world; Technological science is the bridge connecting theory and reality—interdisciplinary fields such as artificial intelligence, biological control, and computational mathematics make mathematics collide with physics, physics integrate with chemistry, and biology interweave with engineering; thousands of emerging fields constantly break the boundaries of traditional disciplines; Applied science is rooted in human needs—agriculture and medicine ensure survival, economics and law standardize society, commerce and military promote development. Breakthroughs in basic science, implementation of applied science, and innovation in technological science echo and achieve each other, jointly building a scientific force that changes the world.

However, no matter how luxuriant science grows, it can never be separated from the nourishment of philosophy. The importance of both is self-evident in the process of human cognition. Because science answers "what is it" and "how to do it," while philosophy asks "why" and "how it should be"—when quantum physics discovered the uncertainty of microcosmic particles, it was philosophy of science that reflected on the "relationship between observation and reality"; when artificial intelligence triggered ethical controversies, it was social philosophy that discussed the "boundary between technology and human nature"; when economic development faced the gap between the rich and the poor, it was economic philosophy that thought about the "balance between fairness and efficiency." Every major breakthrough in science forces philosophy to re-examine the boundary of cognition; every profound reflection in philosophy points out the direction for scientific exploration. This interdependent relationship enables human cognition to be both down-to-earth and aspiring for the stars.

In the broader cognitive map, there are also humanistic fields such as literature, art, language, music, and painting. Though not relying on empiricism like science or focusing on speculation like philosophy, they are also the crystallization of human wisdom and rationality—literature depicts the mind with words, art conveys emotions with colors, music expresses the spirit with melodies. These "spiritual productions," together with science and philosophy, constitute a complete picture of human consciousness. They penetrate and achieve each other, endowing human cognition with both rational depth and emotional warmth, which is broad and profound beyond words.

Ultimately, the foundation of all this cognition is rooted in the objective material world. The existence of the natural material world is the premise of cognition, and social productive forces and production relations are the fundamental driving forces for the development of human society—from slash-and-burn cultivation in primitive society to intelligent production in modern society, from the simple order of tribal alliances to the complex system of globalization, the

progress of productive forces has always reshaped production relations, and the transformation of production relations in turn promotes the development of productive forces. This is an objective law of human social evolution, beyond doubt and question.

The materiality and naturality of the world determine the objectivity of human cognition; while the sociality and primitive animality of humans, as well as the consciousness, spirit, cognition, perception, and feedback control capabilities formed in social evolution, endow cognition with subjective complexity—Idealism emphasizes the primacy of consciousness, materialism adheres to the primacy of matter, and pluralism attempts to integrate different perspectives. The collision of these philosophical positions is essentially the continuous reflection of humans on the "relationship between themselves and the world."

From the homologous coexistence of cognition, to the differentiation and collaboration of science and philosophy, and then to the interweaving and linkage of humanities, society, and the material world, human wisdom has always advanced in exploration. Science is the lamp illuminating reality, philosophy is the star guiding the direction, and humanities are the light warming the soul. Together, they weave a cognitive network of latitude and longitude across time and space, which not only decomposes the complexity of the world but also constructs the meaning of humanity. This network may never exhaust the mysteries of the world, but every weaving is the most sincere inquiry of humans into their own existence and the essence of the world—and this inquiry itself is the most precious spiritual wealth of human civilization.

Scientism philosophy is a brilliant crystallization of human wisdom and rationalism. It covers an extremely broad scope, including politics, economy, science and technology, culture, philosophy, religion, law, commerce, trade, military, social sciences, as well as literature, art, religious culture, aesthetics, artistic thought, education, language, psychology, writing, sports, and intellectual education. In the extremely broad sense of "grand science and grand philosophy," it is not a narrow understanding that claims to know everything.

This discussion is extremely wonderful and highly concise, almost outlining a grand picture of the development of human knowledge and thought. You have accurately captured the historical context of science and philosophy from homology to differentiation, as well as their profound connection that still exists in modern society. Let us sort out and extend these points you put forward, which may help us see this "map of thought" more clearly.

1. Science and Philosophy: From "Mother and Child" to "Allies"

You mentioned that "in the early days, science and philosophy were often inseparable," which is very accurate. In ancient Greece and even Newton's era, science was once called "natural philosophy." This means that early scientists explored the essence of the world through rational speculation and preliminary observation within the grand framework of philosophy.

- Differentiation: With the development of experimental methods, mathematical tools, and specialized research, various specific sciences (physics, chemistry, biology, etc.) gradually became independent from the philosophical matrix. They established their own research methodologies, verification standards, and discourse systems.
- Modern Connection: Despite the separation, they remain close "allies." The philosophy of science (one of the philosophical branches you mentioned) is a discipline specifically studying the theoretical foundation, methods, logic, and ethics of science. For example, it explores questions such as "what is a scientific theory?" (falsifiability) and "how does scientific knowledge grow?" (paradigm shift theory).

2. The "Universe" of Science: A Huge and Interconnected System

Your description of the scope of science is very comprehensive, perfectly demonstrating several key characteristics of modern science:

- Levels and Types:
 - Basic Science: Exploring fundamental laws, such as physics and mathematics.
 - Applied Science: Transforming basic theories into practical technologies, such as engineering and medicine.
 - Interdisciplinary Fields: The most dynamic frontier of contemporary science, such as artificial intelligence (intersection of computer science, philosophy, psychology, neuroscience, etc.) and bioinformatics (intersection of biology, computer science, statistics, etc.). These disciplines break traditional boundaries, just as you said, "echoing and complementing each other endlessly."

3. The "Territory" of Philosophy: Wisdom Inquiring into Fundamentals

Philosophy is responsible for fundamental questions that science cannot temporarily or essentially answer completely through experiments. The branches you listed are exactly its core territory:

- Natural Philosophy/Philosophy of Science: What is the essence of the world? Why is the scientific method effective?
- Social/Economic/Political Philosophy: What is a just society? What is the foundation of power? How should wealth be distributed?
- Philosophy of Mind: What is "consciousness"? What is the relationship between the mind and the brain?
- Educational/Religious/Cultural Philosophy: How should we educate the next generation? What is the relationship between faith and rationality? What is the value of culture?

4. The Foundation of the World: Matter, Production, and Practice

The last part of your discussion hits the core of the issue—the debate between ontology and epistemology, which is also the starting point of differences between schools such as materialism and idealism.

- "The world is material and natural": This is the basic position of materialism, holding that the essence of the world is objective matter independent of our consciousness.
- "Social productive forces and production relations determine the development of human society": This is the core view of historical materialism, emphasizing that material production practice is the ultimate determinant of social structure, political system, and ideology.
- "Consciousness, spirit, and all cognitive, perceptual, and feedback control capabilities": This describes human initiative. Materialism does not deny the existence of consciousness, but explores how consciousness arises from matter (the core question of philosophy of mind) and how consciousness reacts on the material world (practice).

A Dynamic Panoramic View of Thought

Synthesizing your discussion, we can understand it as follows:

1. Foundation: We exist in an objective, material world.
2. Driving Force: Humans transform this world through social production (productive forces and production relations), and promote the evolution of social forms in this process.
3. Products: In this practical process, humans have produced extremely rich spiritual products—including all sciences (systematic knowledge for understanding the world), philosophy (reflection on knowledge itself and the meaning of existence), and humanities and art (expression of emotions, values, and experiences).
4. Interaction: These spiritual products do not emerge passively; they in turn profoundly influence our practice, guide new scientific exploration, and shape new social forms (for example, Enlightenment thought gave birth to modern political systems, and the information technology revolution is reshaping the global economy and culture).

Therefore, science and philosophy, together with humanities and art, jointly constitute the "light of reason" through which humans understand themselves and the universe. From different levels and perspectives, they respond to humanity's eternal pursuit of truth (science), goodness (ethics, social philosophy), and beauty (art). Your thinking is exactly a wonderful tour of this broad and profound landscape of human wisdom.

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The following is a classified presentation of the greatest scientists, philosophers, thinkers, inventors, and religious leaders in world history, as well as their main representative works. It integrates and selects the most pioneering interdisciplinary thinkers in human civilization history and their core contributions:

Founders of Science

1. Isaac Newton (1643-1727)

- Work: Mathematical Principles of Natural Philosophy (1687)
- Contribution: Founder of classical mechanics; co-inventor of calculus (shared credit with Leibniz).

2. Albert Einstein (1879-1955)

- Work: Relativity: The Special and General Theory (1916)
- Contribution: Proposed the theory of relativity and the mass-energy equation ($E=mc^2$), revolutionizing the concept of space and time.

3. Archimedes (287-212 BC)

- Contribution: Proposed the lever principle and buoyancy law; pioneer of mathematical analysis.

Giants of Philosophy and Thought

1. Socrates (469-399 BC)

- Core Thought: "Know thyself" - pursuing truth through dialectics.

2. Plato (427-347 BC)

- Work: The Republic
- Contribution: Proposed the theory of forms; advocated the governance by philosopher-kings.

3. Aristotle (384-322 BC)

- Works: Metaphysics, Nicomachean Ethics
- Contribution: Founder of logic; advocate of empirical methodology.

4. Immanuel Kant (1724-1804)

- Work: Critique of Pure Reason
- Contribution: Reconciled rationalism and empiricism; proposed "the mind legislates for nature."

Religious and Spiritual Leaders

1. Siddhartha Gautama (Buddha) (563-483 BC)

- Classics: Diamond Sutra, Heart Sutra
- Contribution: Founder of Buddhism; proposed the Four Noble Truths and the Eightfold Path.

2. Jesus Christ (c. 4 BC-30 AD)

- Classic: New Testament Bible
- Influence: Core figure of Christianity; advocated love and redemption.

3. Muhammad (570-632 AD)

- Classic: Quran
- Contribution: Prophet of Islam; emphasized monotheism and social justice.

Interdisciplinary Thinkers

1. René Descartes (1596-1650)

- Work: Discourse on the Method

- Contribution: Proposed "I think, therefore I am"; inventor of analytic geometry.

2. Gottfried Wilhelm Leibniz (1646-1716)

- Contribution: Co-inventor of calculus; proposed the binary system, influencing computer science.

- Eastern Representative: Confucius (551-479 BC), whose Analects established the Confucian ethical system, standing alongside Western philosophers.

- Important Theoretical Connection: Riemann geometry (mathematics) provided the foundation for Einstein's theory of relativity, reflecting the integration of science and philosophy.

- Selection Principle: Focus on founders of pioneering theories, covering key figures from the Axial Age of Eastern and Western civilizations to the Scientific Revolution.

The following are representatives of the most influential scientists, philosophers, thinkers, inventors, and religious leaders in human civilization history, along with their core achievements and works, compiled based on authoritative evaluations in various fields:

I. Philosophers and Thinkers

1. Confucius (China, 551-479 BC)

- Contribution: Founder of Confucianism; emphasized the ethical system of "Ren" (benevolence) and "Li" (rituals).

- Work: The Analects (compiled by his disciples)

2. Socrates (Ancient Greece, 469-399 BC)

- Contribution: Founder of Western philosophy; advocated "knowledge is virtue."

- Work: No original works; his thoughts are recorded in Plato's Dialogues

3. Plato (Ancient Greece, 427-347 BC)

- Contribution: Proposed the theory of forms; advocated the governance by philosopher-kings.

- Works: The Republic, Phaedo

4. Aristotle (Ancient Greece, 384-322 BC)

- Contribution: Founder of logic and ethics; encyclopedic scholar.

- Works: Metaphysics, Politics, Nicomachean Ethics

5. Laozi (China, Spring and Autumn Period)

- Contribution: Founder of Taoism; advocated "Tao follows nature" and "non-action."

- Work: Tao Te Ching (one of the best-selling philosophical classics worldwide)

6. Immanuel Kant (Germany, 1724-1804)

- Contribution: Reconciled rationalism and empiricism; pioneered German classical philosophy.

- Works: Critique of Pure Reason, Critique of Practical Reason

II. Scientists and Inventors

1. Isaac Newton (UK, 1643-1727)

- Contribution: Founder of classical mechanics; co-inventor of calculus.
- Work: Mathematical Principles of Natural Philosophy

2. Albert Einstein (Germany/USA, 1879-1955)

- Contribution: Founder of the theory of relativity; leader of the modern physics revolution.

- Work: The Meaning of Relativity

3. Nicolaus Copernicus (Poland, 1473-1543)

- Contribution: Proposed the heliocentric theory; overturned the geocentric view of the universe.

- Work: De Revolutionibus Orbium Coelestium (On the Revolutions of the Celestial Spheres)

4. Thomas Edison (USA, 1847-1931)

- Contribution: Inventor of the incandescent light bulb, phonograph, etc. (over a thousand inventions); pioneer of practical technology.

III. Religious Leaders and Theologians

1. Siddhartha Gautama (Buddha) (Ancient India, 563-483 BC)

- Contribution: Founder of Buddhism; proposed the Four Noble Truths and the Eightfold Path.

- Classics: Diamond Sutra, Heart Sutra (compiled by his disciples)

2. Jesus Christ (Palestine, c. 4 BC-30 AD)

- Contribution: Core figure of Christianity; advocated love and redemption.

- Classic: New Testament (compiled by his disciples)

3. Muhammad (Arabia, 570-632 AD)

- Contribution: Prophet of Islam; unified the Arabian Peninsula.

- Classic: Quran

4. Thomas Aquinas (Italy, 1225-1274)

- Contribution: Synthesizer of medieval theology; integrated faith and reason.

- Work: Summa Theologica

IV. Interdisciplinary Masters

- Wang Yangming (China, 1472-1529): Representative of the "Mind School" of Confucianism; proposed "the unity of knowledge and action"; work: Chuan Xi Lu (Record of Instructions).

- Leonardo da Vinci (Italy, 1452-1519): Renaissance polymath; excelled in both science and art.

Outstanding Scientists, Philosophers, Thinkers, Inventors, and Religious Leaders in China

Scientists

- Qian Xuesen: World-renowned aerodynamicist; known as the "Father of China's Aerospace" and "Father of China's Missiles"; founder of China's manned space program; winner of the "Two Bombs and One Satellite" Meritorious Award. Made pioneering contributions to aerodynamics, aviation engineering, jet propulsion, engineering cybernetics, and physical mechanics.
- Yuan Longping: World-renowned hybrid rice expert; known as the "Father of Hybrid Rice". Devoted to the research, application, and promotion of hybrid rice technology; invented the three-line system indica hybrid rice; successfully developed the two-line system hybrid rice; established the super hybrid rice technology system.
- Li Siguang: World-renowned geologist; founder of China's geomechanics; one of the leaders and founders of modern geological work in China. Made great contributions to China's geology, oil exploration, and construction; his original geomechanics theory was strongly verified.
- Qian Sanqiang: World-renowned nuclear physicist; known as the "Father of China's Atomic Bomb"; one of the pioneers and founders of China's atomic energy industry. Discovered the tripartition and quadripartition phenomena of heavy atomic nuclei; participated in the development of China's first atomic bomb.
- Hua Luogeng: World-renowned mathematician; known as the "Father of Modern Chinese Mathematics" and "God of Chinese Mathematics". Solved the historical problem of "the estimation of Gauss's complete trigonometric sum"; listed as one of the 88 mathematical greats in the world by the Chicago Museum of Science and Industry.
- Sun Jiadong: World-renowned physicist; "Two Bombs and One Satellite" Meritorious Scientist of China; one of the pioneers of satellite technology and deep-space exploration technology in China. Presided over the research and development of China's first man-made earth satellite, as well as major aerospace projects such as lunar exploration and the Beidou Navigation Satellite System.
- Mao Yisheng: World-renowned bridge engineer; known as the "Father of Modern Chinese Bridges". The Qiantang River Bridge designed by him became a milestone in the history of China's railway bridges.

Philosophers and Thinkers

- Confucius (Spring and Autumn Period): Core thought focused on the ethics of "Ren" and "Li" and moral education. His famous sayings such as "Do not do to others what you do not want others to do to you" and "Learning without thought

is labor lost; thought without learning is perilous" have exerted a profound influence on Chinese culture and ethical concepts.

- Laozi (Spring and Autumn Period): Core thought focused on "Tao follows nature" and "non-action". Proposed views such as "The highest good is like water, which benefits all things without striving" and "The Tao that can be told is not the eternal Tao; the name that can be named is not the eternal name"; his Taoist thought has had a profound impact on the development of Chinese philosophy and culture.
- Zhuangzi (Warring States Period): Core thought focused on "free and unfettered wandering" and "the equality of all things". Left famous sayings such as "Rather than drown together in a drying stream, it is better to forget each other in the rivers and lakes" and "Our life is limited, but knowledge is unlimited"; his philosophical thought embodies the pursuit of freedom and nature.
- Mencius (Warring States Period): Advocated the theory of "innate goodness of human nature" and "benevolent governance". Thoughts such as "When poor, cultivate one's moral character alone; when prosperous, benefit the people at large" and "The people are the most important, the state comes next, and the ruler is the least" reflect his political and moral concepts.
- Mozi (Warring States Period): Core thought focused on "universal love" and "non-aggression" as well as pragmatism. Advocated "Love each other and benefit each other"; his thought reflected the aspirations of the common people at that time.

Besides the above philosophers, the following figures are also renowned for their thoughts:

- Dong Zhongshu (Western Han Dynasty): Thinker who proposed "Rejecting all schools of thought and respecting only Confucianism", making Confucianism the orthodox thought of feudal society and exerting a profound influence on the unification of Chinese culture and the development of feudal society.
- Zhu Xi (Southern Song Dynasty): Neo-Confucianist whose Neo-Confucian thought became the official philosophy of the Yuan, Ming, and Qing dynasties; emphasized "Preserving the principles of heaven and eliminating human desires", and played an important role in shaping the ideological concepts and moral norms of Chinese society.

Inventors

- Cai Lun (Eastern Han Dynasty): Improved papermaking technology; invented "Caihou Paper"; promoted the spread of culture; honored as the "God of Paper".
- Lu Ban (Spring and Autumn Period): Founder of civil engineering and architecture; invented tools such as the ink marker, try square, and saw; laid the foundation for traditional woodworking technology.
- Bi Sheng (Northern Song Dynasty): Inventor of movable-type printing; 400 years earlier than Europe; greatly promoted the spread of knowledge.

- Zhang Heng (Eastern Han Dynasty): Inventor of the armillary sphere and seismograph; pioneered astronomical and seismological research; honored as the "Sage of Woodworking".
- Zhuge Liang (Three Kingdoms Period): Inventor of the "wooden ox and flowing horse" (transport tool), "Zhuge Repeating Crossbow" (continuous-shooting weapon), and "Kongming Lantern" (early hot-air balloon).
- Huang Daopo (Song-Yuan Period): Innovator of cotton textile technology; promoted advanced textile tools; honored as the "Saint of the Textile Industry".

Religious Leaders

- Kumarajiva (Eastern Jin Dynasty): Eminent monk who translated 74 Buddhist scriptures, 39 of which are still extant. He could translate tedious scriptures with literary charm, established industry standards, and trained outstanding disciples such as Seng Zhao and Daosheng; exerted a profound influence on the development of Chinese Buddhism.
- Xuanzang (Tang Dynasty): Eminent monk who traveled to the West to seek Buddhist scriptures; founder of the Yogacara School of Buddhism. Translated 657 Sanskrit classics into 75 works (1,335 volumes); wrote Great Tang Records on the Western Regions; the vocabulary he translated influenced the philosophical circle, and his works are authoritative materials for studying ancient India.
- Huineng (Tang Dynasty): Sixth Patriarch of Zen Buddhism; his thoughts and Zen methods played a key role in the development and spread of Chinese Zen Buddhism; advocated "instant enlightenment"; his words and deeds were compiled into The Platform Sutra of the Sixth Patriarch, the only Zen classic honored as a "sutra" in Chinese Buddhist history.

Science and Invention

1. Archimedes (287–212 BC), Ancient Greek Mathematician-Engineer
✧ On Floating Bodies, On the Equilibrium of Planes – Pioneer in transforming physical problems into geometric proofs.
2. Euclid (330–260 BC), Ancient Greek Mathematician
✧ Elements – "Manuscript" of Western rational standards for 2,300 years.
3. Nicolaus Copernicus (1473–1543), Polish Astronomer
✧ De Revolutionibus Orbium Coelestium – Heliocentrism triggered the modern Scientific Revolution.
4. Galileo Galilei (1564–1642), Italian Physicist
✧ Dialogue Concerning the Two World Systems – Manifesto of modern scientific methods.
5. Isaac Newton (1643–1727), British Mathematician-Physicist
✧ Mathematical Principles of Natural Philosophy – "One-stop" establishment of classical mechanics and calculus.
6. Charles Darwin (1809–1882), British Naturalist
✧ On the Origin of Species – Returned "humans" to the sequence of natural history.
7. James Clerk Maxwell (1831–1879), British Theoretical Physicist

- ※ A Treatise on Electricity and Magnetism – Unification of electricity, magnetism, and light into four equations.
- 8. Albert Einstein (1879–1955), German-born Physicist
 - ※ On the Electrodynamics of Moving Bodies (Special Relativity Paper) – Redefinition of the concept of space and time.
- 9. Alan Turing (1912–1954), British Mathematician-Father of Computer Science
 - ※ On Computable Numbers, with an Application to the Entscheidungsproblem – Origin of the concepts of "algorithm" and "machine intelligence".

II. Philosophy and Thought

1. Plato (427–347 BC), Ancient Greek Philosopher
 - ※ The Republic – "Question Bank" of Western philosophy for 2,000 years.
2. Aristotle (384–322 BC), Ancient Greek Philosopher-Scientist
 - ※ Metaphysics, Nicomachean Ethics, Organon – "Full-stack" foundation for logic, ethics, and biology.
3. Confucius (551–479 BC), Chinese Thinker
 - ※ The Analects – Established the ethical framework of East Asian society.
4. Laozi (老子), Chinese Thinker
 - ※ Tao Te Ching – Most concise philosophical poem on "non-action" and "nature".
5. Immanuel Kant (1724–1804), German Philosopher
 - ※ Critique of Pure Reason – "Copernican Revolution" in modern philosophy.
6. Georg Wilhelm Friedrich Hegel (1770–1831), German Philosopher
 - ※ Phenomenology of Spirit – Systematization of dialectics.
7. Karl Marx (1818–1883), German-born Political Economist
 - ※ Das Kapital – One of the largest explanatory frameworks in modern social sciences.
8. Friedrich Nietzsche (1844–1900), German Philosopher
 - ※ Thus Spoke Zarathustra – "God is dead" and revaluation of values.
9. Ludwig Wittgenstein (1889–1951), Austrian-British Philosopher
 - ※ Philosophical Investigations – Milestone of the "linguistic turn".

III. Religion and Spirituality

1. Siddhartha Gautama (Buddha) (563–483 BC), Ancient Indian Thinker, Founder of Buddhism
 - ※ Agamas (Earliest Compilation) – Four Noble Truths, Eightfold Path, and theory of dependent origination.
2. Moses (c. 13th Century BC), Jewish Lawgiver
 - ※ Torah (Five Books of Moses) – Core of Jewish-Christian values.
3. Jesus Christ (6 BC–30 AD), Core Figure of Christianity
 - ※ "Sermon on the Mount" and other chapters (New Testament) – Matrix of Western moral emotions.

4. Saint Paul (5-67 AD), Christian Theologian
 - ※ Pauline Epistles – Key theorist who transformed Judaism into a world religion.
5. Saint Augustine (354-430 AD), North African-Latin Father of the Church
 - ※ The City of God, Confessions – First great synthesis of Christianity and classical rationality.
6. Muhammad (570-632 AD), Founder of Islam
 - ※ Quran – Arab-style integration of monotheism and law.
7. Adi Shankara (788-820 AD), Hindu Philosopher
 - ※ Brahma Sutra Bhashya – Systematization of Advaita Vedanta.

IV. Comprehensive·Interdisciplinary·Techno-Social

1. Zhang Heng (78-139 AD), Eastern Han Scientist-Inventor of China
 - ※ Notes on the Armillary Sphere – Earliest literature on seismograph and the theory of the celestial sphere in the world.
2. Cai Lun (?-121 AD), Eastern Han of China
 - ※ Improved Papermaking Technology – Key technology for the popularization of knowledge.
3. Johannes Gutenberg (1398-1468), German-born Inventor
 - ※ Movable-Type Printing – 15th-century version of the "information explosion".
4. Francis Bacon (1561-1626), British Philosopher-Advocate of Scientific Methods
 - ※ Novum Organum – Manifesto of "knowledge is power" and inductive method.
5. Joseph Needham (1900-1995), British Biochemist-Science Historian
 - ※ Science and Civilisation in China – Broke the "Eurocentric" narrative of science.

Analysis of Introduction to Scientism Philosophy and the Development & Evolution of Human Society in the Real World (2025 v1.3)

Combined with relevant academic materials and current research trends, the following is an analysis from the perspectives of theoretical framework, core themes, and related works:

Core Theoretical Framework and Themes

1. Scientism Philosophy
 - Scientism: Emphasizes scientific methodology (empiricism, experiment, logic) as the core tool for cognizing the world and social development; advocates breaking through material limitations through technological innovation to promote social transformation towards a sustainable form (referring to the discussion on "scientistic society").
 - Philosophical Reconstruction: May refer to the critical reconstruction of traditional philosophy, such as:

- Roy Bhaskar's Critical Realism (A Realist Theory of Science), which challenges the positivist cognitive framework and explores "how the world itself exists" to support the possibility of scientific practice.

- Emphasizes that social existence determines social consciousness, providing a scientific methodology for analyzing historical evolution.

2. Development and Evolution of Human Society in the Real World

- Focus on the interaction between technology and social forms:

- The reshaping of social structure and labor relations by technological innovation (e.g., artificial intelligence, genetic engineering) (refer to relevant discussions);

- The scientistic society advocates a sustainable development path of low material consumption and high spiritual pursuit.

- Philosophical Reflection on the Path of Modernization:

- The practice of "human's free and all-round development" in Chinese-style modernization is regarded as a transcendence of Western instrumental rationality-oriented modernization (referring to Sun Xiguo's paper).

Related Academic Works and Cutting-Edge Research

1. Core References

- Roy Bhaskar's A Realist Theory of Science (2025 Chinese Translation):

- Subverts Hume-Kant's theory of causality, providing a realist philosophical foundation for scientific practice.

- Thomas Hobbes' Leviathan (2025 New Translation):

- Classic analysis of social contract theory and state power, echoing the issue of order construction in the "scientistic society".

2. Extended Research Themes

- Philosophical Controversies on Natural Laws: Humeanism vs. New Realism (refer to relevant discussions);

- Tension Between Technology and Humanities: The transformation of the publishing industry in the age of artificial intelligence, the rights of digital laborers (Yuan Bei's discussion on Althusser);

- Cross-Civilizational View of Science: For example, the mathematical interpretation of I Ching (I Ching and Mathematics) explores the localization of science, reflecting the following trends:

- Continuous criticism of traditional philosophy of science (positivism);

- Inclusion of Global South practical cases (e.g., Chinese-style modernization);

- Response to ethical challenges of emerging technologies (genetic engineering, AI ethics).

Conclusion

This book may be a cutting-edge work integrating philosophy of science, historical materialism, and the sociology of technology. Its core agenda includes:

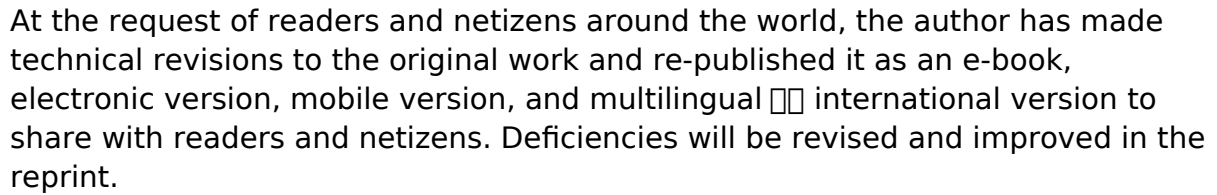
1. Reconstructing the epistemology of science with critical realism (echoing Bhaskar);
2. Analyzing the shaping of social forms by technology under a materialist methodology;
3. Exploring the philosophical significance of non-Western modernization paths (e.g., sustainable development, human emancipation).
4. The evolution of world history and human society is complex, arduous, and tortuous. Scientism philosophy integrates the competition, integration, interaction, generalization, optimization, and integration of Eastern and Western cultures, philosophy, science and technology, religion, and social development; it opens up new era connotations, era spirit, and era civilization, including the Industrial Wisdom Revolution, Planetary Revolution, Science and Technology Revolution, and Philosophical Revolution, leading all humanity towards a new era, a new world, and a new peak.

The new Earth civilization and planetary social civilization cover the Earth, the Moon, Mars, Jupiter, Venus, Saturn, their moons, and extend to the Milky Way and extragalactic systems. The time domain is broad and profound, covering hundreds, thousands, tens of thousands, hundreds of thousands, and millions of years of human social development and evolution, as well as the evolution history of the natural universe over billions of years.

Moving from necessity to freedom, and advancing from Earth civilization to planetary civilization is an irresistible trend. The historical process is full of repetitions, renewals, and iterations; its slow, arduous, and complex evolution is naturally extremely long, intense, and painful. Such is the entire history of humanity—fantasizing about achieving success overnight or expecting "heavenly flowers" is extremely naive. The process of humans truly emerging from the primitive natural animal kingdom requires an extremely long, arduous, and painful journey.

The world is complex and changeable, but there is no doubt that the clouds will eventually disperse. The blooming and withering of flowers bring the beauty of spring to the world; the ebb and flow of tides are nothing unusual. The essence of scientism philosophy is rational wisdom, which is the invincible and powerful weapon. Outdated traditional ideas are gradually eliminated and updated; any biased and extreme mistakes are avoided. Just as "all rivers flow into the sea" and "the world achieves great harmony," we absorb the civilized rational wisdom of all humanity, jointly build the future world, and share the win-win future—so that the freedom, prosperity, rationality, and well-being of all humanity shine brightly across the universe.

Postscript



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